with no crumb. There are no public bakeries except in the towns, but every family bakes its own bread two or three times a week. In Upper Egypt the fellah's loaf is rather smaller, being about six inches across, though thicker. A labourer in the district of Armant told the author that he used to eat ten a day.

The ordinary food of the fellah, then, consists of bread, which he makes from maize of his own growing, and vegetables from the edge of his field, or others of poorer quality that his wife buys at the market, with the occasional addition of cheese, when not all the milk of the *gamoossa* has been sold. Briefly, he eats the cheapest products obtainable in the neighbourhood.

His diet is neither varied nor abundant. Does this mean that he is underfed? It is certainly the usual view. On the other hand, one authority (**) finds that the foods—and even the water — which make up the fellah's diet contain a normal mineral content. The work, health and physical strength of the fellah seem to confirm this opinion, yet the increase of pellagra, and the very high proportion (perhaps 80%) of recruits for military service turned down, would seem to prove malnutrition.

So the black soil, like the tongue in Aesop's proverb, is at once the best and the worst of things, giving the fellah both strength and sickness.

The mineral content of the food crops that it nourishes strengthens the men who eat them.

The germs and parasites which infect the sodden soil weaken the men who live on it and drink from it.

From this interplay of natural forces, in spite of everything, a certain balance has been set up which has made the fellaheen a sturdy stock.

This is what justifies the view that the fellah's greatest affliction does not lie in lack of cleanliness, in disease, high mortality, or all the physical distress so far described, and to be further studied under the heading of housing. His real misery lies elsewhere.

3: Ayrout M-5 (ca. 1935) 1945
MR13 Fellahin MR13
Copts MR10

APPENDIX A

A NOTE ON MOURNING CUSTOMS

Both Christians and Moslems, at the feasts of Christmas and Easter, or the Little and Great Bairam (**), have a custom of going to pray at the tombs of their dead. On these days the cemetery takes on the appearance of a market, in which people of all conditions meet together. Families are continuously arriving. The camel is used to transport the provisions, bedding, boxes and kitchen-ware. Sometimes the Nile has to be crossed. The people crowd pell-mell into ferry boats, weighing them down till they are almost awash. The children, with their best clothes on, are delighted with the journey, but the women are weeping. When they visit the cemetery for the first time after a burial they cry out in grief, calling on the dead. Some of them stain their faces with blue and wave their handkerchiefs. I have seen old women scarcely able to walk and broken down by age and sickness, dragging themselves on this funeral pilgrimage, which they feel obliged to make, and from which they may never return.

C F 765 769 C F 292 505 C F 152 302 987

Then the blood of sacrifice flows over the tomb, and the meat is given to the poor. Such libations and charitable offerings are supposed to comfort the souls of the dead. The goats and sheep, feeling their end approaching, cry aloud in despair. Yet in the dazzling sunshine, the clouds of dust, the tumult of the crowd, there is something of the holiday spirit. Hawkers temptingly display their wares, little cafés are opened, swings draw the children away. The families separate, each to visit its own. The upper part of the tomb is often built into a dome or living-space. Here the family will settle itself, to weep for hour after hour, or to sleep. Happy are the dead who are remembered, and happier still those for whom prayers are said.

C F 782 C F 265 443 764

When someone dies in the village, there is always a *mandara* (sitting-room) or a tent where the people go to offer

C F 764

9: Klunzinger D-5 (1863-1875) 1878
MR13 Fellahin MR13
Upper Egypt

CHAPTER III.

WORKING DAYS AND HOLIDAYS, DAYS OF JUBILEE AND DAYS OF MOURNING.

WORKING-DAY LIFE OF THE COMMON PEOPLE.

512 513 [783] [782] [779] In Upper Egypt the life of the ordinary inhabitant of the towns is passed in a simple and uniform manner. Before sunrise he leaves his couch, performs the morning ablutions enjoined by his religion, and repeats his early prayer. To say his morning prayer after sunrise is forbidden by the ordinances of his religion, and to allow the sun to rise above one's slumbering head is universally regarded as prejudicial to health. He then drinks his cup of coffee and smokes his 512 264 [272] [276] [265] [262] pipe, either at home or in the public coffee-house. His breakfast, which he takes after his coffee (though sometimes before it), consists of the remains of his meal of the previous evening, or of cakes and milk, or for a trifle he procures from the market the ever ready national dish of *ful*, that is, stewed beans. He then engages in his vocations, buys, sells, writes, works, or moves about, all in the most comfortable, quiet, 512 461 [539] and deliberate manner. "What is not done to-day may be to-morrow"—in good Arabic, *bokra in shah Allah* (to-morrow if God please)—stands written on his forehead in large letters. [521] The most urgent affairs leave always a quarter of an hour free in which to gossip with acquaintances over coffee and a pipe, be it in retail-shop, workshop, or office. And if many acquaintances turn up the more numerous grow these quarters-of-an-hour. Now and again he has no work, or no desire [574] to do it, and then he drags himself from one friend to the 512 [539] other. Bread for himself and his family will no doubt turn up; *robinna kerim*—"the Lord is gracious (or liberal);" it is [62] but little he requires, and in case of necessity his soft-hearted neighbour will not allow him to go supperless to bed. Even [782] before the mid-day call of the muezzin from the minaret, he

[pp. 1-157 not processed]

9: Klunzinger D-5 (1863-1875) 1878
MR13 Fellahin MR13
Upper Egypt

Thus strengthened it is possible for the Moslim in his nocturnal devotions to perform the twenty systems of reverential bendings (*rák'a*) now demanded instead of the usual three. On the streets there is not to be sure a surging of people up and down, and there are also but a few of the dealers or artisans' shops opened, but a bustle and traffic at other times unusual on the street at night may still be noticed; numerous sellers of fruits, and especially of confectionery, have lighted up their stations, and, till far into the night, cry their wares, now so largely patronised by young and old; the cafés are all well attended, and if one pleases he can now get here besides the black bitter coffee sweetened coffee or a cup of ginger water with sugar, and sometimes also sherbet of rose-water, tamarinds, raisins, St. John's bread, or, lastly, a drop of liquorice juice. A "poet" relates to the by-standers the deeds of the hero Abuset or Antar, sometimes bursting out into song, and accompanying himself by scraping on a one stringed fiddle. In another café a master of music twangs with all the rapidity of a virtuoso the innumerable treble strings of a kind of guitar, and draws from it those weak jingling tones which recall to us our boyhood and the time when we received our first music lessons on the dingy-keyed piano of a country schoolmaster. There the guests listen to a story-teller; with voluble tongue and poetic verse he describes the enchanted princes and princesses, the excursions of the disguised Haroun al Rashid and his viziers, the man-eating monsters, the Jewish enchanters, which form the material for every one of those tales, the number of which is far more than 1001. The narrative is extempore —purely from memory.

In the houses matters proceed in the same way or even with more liveliness. Everybody who has a house to offer "prepares a couch" (*ufrish*) in order to receive guests, and treats them to coffee. On such evenings the merriest humour prevails, and at no time the whole year through does the Moslim appear in such a hearty vein as on the nights of Ramadan. He goes from one house to another and makes a round of calls upon his friends and acquaintances. In